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PHILADELPHIA.

For "The Friend."

Physiological Influence of Alcohol.

(Continued from page 37.)

The next question that arises is scarcely less importance in a physiological point of view. Does the augmented rapidity of the flow of the blood brought about by the action of alcohol carry with it the same increased warmth of the body that quickened circulation from muscular exercise does? It is the popular impression that the warmth of the living body is promoted by the use of wine or spirituous drink, and this impression is very naturally and reasonably suggested by the feeling of glow which follows almost directly on the use of such beverages. The general impression is also strengthened by the well known fact that the self same spirit does burn the body when it is set on fire, with the production of a very considerable amount of heat. The verdict of many physiologists who have submitted this question to the test of elaborate and carefully executed experiments is, however, not in accordance with the popular impression. It is found by them that the living body, as a whole, is actually made colder by the influence of the spirit, and that the degree of its coldness is in the ratio of the amount of the spirit that has been used. The degree of cooling is inappreciable, and perhaps may be even questioned, in the case of really moderate employment of spirit, but it is unquestionable when the spirit is used in large quantity. The natural combustion of the body then appears to be lowered, instead of being raised, by its presence; and may be so lowered under the circumstance of an overpowering quantity of spirit as to deprive the vitality of its organs destroyed by the severity of the cold. In some remarkable investigations made by Dr. Richardson, two animals were placed in a small chamber kept at degrees colder than freezing water, one animal being in a natural sleep, and the other being in a sleep induced by the narcotic influence of alcohol. The animals were withdrawn from the cold after a considerable length of exposure, and the one which had been under the influence of the spirit died, whilst the other recovered without suffering any harm. Dr. Richardson holds that the insensibility of apoplexy may be at once distinguished from the insensibility of drunkenness by the temperature of the body. Its temperature is lowered from the natural standard in

the sleep of drunkenness, but raised above that standard in the coma of apoplexy."

"When alcohol is introduced into the blood in somewhat considerable quantity it has to circulate, as has been already pointed out, with that blood through every constituent texture of the living organization, permeating everywhere the interstices and pores of the soft vital membranes, and in this way connecting itself most immediately and intimately with all the subtle business of life that is carried on by their agency. Now the structures which possess the most energetic vitality are these which are of the softest and most pulpy consistence, as, for instance, the nervous material of the spinal cord and the brain, and this pulpy consistence is efficiently ensured by the large proportion of water that is used in their composition. The nerves, the great ganglionic nerve-centres, and the brain are essentially composed of this soft and exquisitely delicate nerve-pulp packed carefully into minute filmy sacs and tubes of almost invisible membrane, inconceivably fine in comparison with the thinnest membranous film produced by art, and then stowed with the most elaborate care into the mesh-work of minute arterioles that are appointed to carry the circling stream of the blood through every part of the exquisitely planned organization. It will be understood that these pulp-filled tubules and vesicles, and these capillary blood-vessels of the nerve structures, are of a minuteness that requires very considerable powers of the microscope to render them even barely visible to the eye. The crimson blood which flows in never-ceasing streams through every part of this structure is so delicately divided and scattered that it is only seen in the white pulp as a faint shade of grey. The pulp itself, is of so soft, and it may almost be said of so *melting* a character, that it is crushed and destroyed by any rude touch. As, then, the blood flushes on its ceaseless flow through this delicate substance, its crimson streams and the white almost liquid pulp are only separated from free intermingling by the all but evanescent films that form, on the one hand, the walls of the pulp vesicles and tubules, and on the other hand the walls of the bloodvessels. An intercommunication, therefore, does take place between the pulp and the blood; but it is an intercommunication of to and fro infiltration through the separating films, instead of a direct and free admixture. This is the peculiar operation which is known in the technical language of the physiologists as 'Dialysis.' Dialysis simply means that more or less thick and complex liquids are so filtered off through membranes, that some of their elements or principles are passed through while others are retained, and that a change in their inherent composition is in that way brought about. By this vital 'dialysis,' selected portions of the blood pass into the nerve-pulp to renew and nourish its organization, and portions of the nerve-pulp

pass back into the blood to be carried away in its onward stream because their work has been done, and because they require to be removed as waste refuse out of the way of the freshly arriving supplies of nourishment. The vital action and power of the nerve-organization are the direct result of this process of dialysis—of this filtering out and interchange of the blood and the nerve-pulp.

But this delicate nerve-pulp, of all the varieties of organization that are built up in the living frame, is the one that is most immediately sensible of the introduction into it, by means of the blood-streams, of an extraneous and unusual ingredient, such as alcohol, for the reason that has already been given, namely, its extreme mobility, and the uncontrollable impulse this compound has to draw water into itself. When alcohol in sufficient quantity is injected with the blood-streams into the nerve-pulp, much of the water that is properly designed to maintain the moist and workable condition of the pulp is withdrawn from it to satisfy the ardent thirst of the exacting liquid, and the nerve-pulp is in consequence so hardened and dried that it is spoiled for its proper office. When alcohol goes in any considerable quantity into the substance of organs that have natural outlets, such as the lungs, the liver, and the kidneys, its exhalation and removal are immediately set about through these outlets. It is poured from them into the external spaces surrounding the body, either as vapor, or as liquid. In the nerve-pulp of the central ganglia and of the brain, there are, however, no such outlets. The alcohol is therefore shut in and imprisoned in the structure to a degree which cannot be brought about in the substance of organs that have outlets of escape. It can then only be removed from the nervous organs by the very gradual and slow onward flow of the bloodvessels taking back again what they have already given, when further extraneous supply is arrested. For two reasons, therefore, the nerve-centres and the nerve-organization are peculiarly obnoxious to deleterious and disturbing influence from alcohol; first, because they are in themselves of such a watery and mobile consistence that they are hardened and dried by its water-absorbing proclivities, and then because the escape from them of the unnatural and unusual agent is of necessity more difficult and impeded than is the escape from organs that are less elaborately shut in and cared for."

"When alcohol is successfully used, in whatever quantity, as a remedial agent, there is no quickening of the pulse, no trace of narcotism, and no vestige of intoxication of any kind. It is simply that the narcotic influence is not produced, and that the impaired natural function of the nerve-organization only is restored to its normal condition and standard.

"When, however, two, or four, ounces of brandy, and perhaps something beyond that, are added, the next stage of alcoholic influ-

ence upon the nerve-pulp is entered upon; and this unquestionably is one which does change the character of the delicate organization so materially as to render it incapable of performing its usual and proper office. The flushed face, which is one of the earliest signs of the approach of inebriation, is immediately due to a change of this character produced in the fine filaments of the nerves of organic life, which have properly the control of the minute channels of the circulation, and which regulate their capacity. These nervous filaments are so affected that they cease to be able for the time to perform their restraining work, and the capillary vessels of the face being left uncontrolled and without supervision, enlarge and admit more copious blood-streams than it is altogether well for them to receive. Most other parts of the frame, and especially those which are exceptionally well supplied with blood, are at this stage in identically the same flushed condition. Dr. Richardson speaks of one case in which he had the opportunity of observing the physical state of the brain of a man suddenly and instantaneously killed when in the first stage of excitement by alcohol. It looked as if it had been injected with vermilion, its whole pulp being so studded with red points that it was scarcely perceptible, and its outer surface being enclosed in a network of coagulated red blood.

"When more and more alcohol continues to be accumulated in the system, the mere instinctive actions of life, which are immediately under the control of the spinal cord, become disturbed and imperfectly carried on. The directing power over some of the muscles is lost, and the energy of the whole muscular system is diminished. The muscles of the lower lip and of the lower limbs are the first to feel this unnatural torpor. Then trembling, shuddering, spasms, and possibly even convulsive paroxysms are manifested in greater or less degree. Faintness and vomiting frequently supervene, and in some sense may be looked upon as salutary effects, as they tend to arrest the further increase of alcoholization of the blood. In this stage, however, paralysis of vital power has reached to the nerve substance of the spinal cord.

(To be continued.)

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 35.)

5th mo. 14th.—Removed to the north fork of the Red river, called by the Kiowas, Popoh, perhaps about eighty-five miles from the agency. Just at starting this morning an Indian rode up to me asking me if I knew him, I at once recognized in him the notorious Kiowa raider Big Bow, who has probably killed and scalped more white people than any other living Kiowa; and who with his brother raider White Horse, has been for years the terror of the frontiers, not only of Texas, but of Kansas, Colorado and New Mexico, continually going up and down, not as a *roaring lion*, but in *secret* seeking whom they might devour; woe to the white man, woman or child, who fell in their way. He has a more treacherous and ferocious countenance than when I last saw him, quite the reverse of his brother raider White Horse, who wears an open, smiling face, and is a much more powerful man physically, as well as

many years his junior. Neither of them are likely to atone for the evil they have done, though at the present they appear disposed to be friendly to the white people, and have for some months abstained from acts of hostility, Big Bow still refuses to go in to the agency, which White Horse has done repeatedly. The latter, though terrible as an enemy, I think is capable of the warmest friendship.

5th mo. 18th.—Removed to a point about fifteen miles up the river, and camped for the night on the south side of it. Our course to-day lay over an uneven sandy country, covered with a small kind of oak, not over one or two feet high, but yet having acorns upon them. Over miles of this miniature forest we travelled, with little regard to the proverbial sturdiness of the timber of which it was composed.

Late in the evening of the 15th inst., a party of Comanches, belonging to Tabananika's and White Wolf's bands came into camp, on their way to Texas on a raiding expedition, and stopped to give the Kiowas the privilege of participation. A council of the war chiefs and chief warriors was immediately called, in which they determined to punish any Kiowa who should attempt to go raiding into Texas, by killing his war-horses, destroying his saddle and bridle, blankets and lodge. The principal chiefs approved of this resolution when informed thereof the next morning.

To-day, while on our journey to this place, a party of Comanches were discovered and surrounded, these had also started on a raid into Texas, and belonged to Tabananika's and White Wolf's bands. After surrounding them, the Kiowas told them they would give them four talks, and then if they were determined to go on their contemplated raid, they should kill their horses, tear their blankets, and let them go raiding naked and on foot—a condition in which they will not be very likely to go.

Not the least remarkable of events is this determination of these wild people, who have always hitherto been ready to join in, if not to lead any hostile enterprise, now to stand firmly against all the influences of their old friends and allies, the Cheyennes and Comanches. The former of these have not been wanting in endeavors the past winter as well as this present spring, to induce the Kiowas to join them on the war-path against the whites generally, but particularly against the agencies. But there is One who rules in the hearts of the children of men, and whose power is sufficient to bring under and control the heathen who know Him not. Indeed, according to sacred testimony, the very devils are subject to him, if so, is He not able to turn aside from their purposes these blood-thirsty men?

5th mo. 28th.—Arrangements were made on the morning of 15th inst. for me to come in to the agency in company with a brother of Stumbling Bear, who with several others were going after rations, while the main body of the tribe should journey on towards the north-west, to some place, understood among themselves. It was also arranged for me to go to the Wichita agency, there meet with Tofekoney Kiowa, and return to camp with him, our camp being now about one hundred miles from the agency. Accordingly I came in, and in due time proceeded to the Wichita agency, where I visited both schools. These are in a flourishing condition, particu-

larly the one for the Caddoes, which is really an interesting institution. The one for the Wichitas being a day school, and the school going home every night, they are irregular in their attendance, which adds to the labors of the teacher, while it retards the progress of the children. Home influences being naturally strong, the children under our care should be as much as possible removed from them, in order to make much improvement in the arts and ways of civilized life. It cannot be expected that a stranger in whom they have very little confidence, can successfully counteract the superstitious customs and heathenish practices in which their parents instruct them.

The Caddoes have opened several new farms this summer, their corn looks well at the present time, and many of them are turning considerable attention to the raising of cattle and hogs.

The wife of Tofekoney Kiowa being sick, he could not come in according to his expectation, and failing to meet him, I this day returned to the Kiowa agency in order to meet with Lone Wolf, who is there, so that I might return with him to camp, but he having gone before my arrival, I was consequently left at the agency.

5th mo. 30th.—Late last evening a Mexican man and his wife, who were captured while they were but children, and always held as slaves by the Comanches, came to the agency for protection. Perhaps a year since the Comanches were about to kill the woman, and she ran away from them, and came for protection to J. Chandler, who took care of them while he lived. But about two months since their retreat was made known to the Comanches by a white man, and a party proceeded to the widow Chandler's for the purpose of killing them or carrying them back to their captivity. They belonged to a brother of Tabananika. The widow Chandler, who was herself a Mexican captive, having been stolen and brought up among the Comanches, secreted them under the floor of her house where they were discovered, but as the Indians knew not how to get to them, they were willing to make a compromise with her to the effect that their lives should be spared if she would give them up, to which she agreed. Subsequently the man was brought in at the demand of agent Tatum, the woman being sick. As he expressed his preference for turning with the Comanches, he was allowed to do so on the express condition, that at a time when they wished to come in or leave the Indians they should do so. He now says that he did not dare to express his actual feelings at that time, as his wife was sick in camp, and he feared to leave her. The Indians threatened to shoot him on the spot, he expressed his choice to remain at the agency, two of them entered the office with him, having revolvers concealed under their blankets for that purpose. The same Indian accompanied him to the doctors and where he went, so that no opportunity was given him of stating his real inclination, or the true reason why he wished to return to the camp. They have travelled six nights, keeping themselves secreted by day, during which time they have had but little to eat. These Mexicans were taken care of by the agent for some time, until an opportunity occurred of sending them to a place of safety.

(To be continued.)

For "The Friend."

Thoughts—Original and Selected.

(Continued from page 37.)

The tender mercies of our Father in heaven are unspeakably great towards his poor, fallen creature man. How often do we turn away from Him, and even at times rebel against his law, without his giving us over to death, or to walk after the counsels of our own will, which leadeth thereunto! How often and through his dear Son, who in matchless love hath "abolished in his flesh the enmity," and opened up and consecrated for us a new and living way to become reconciled to God; how is He knocking at the door of our hearts for entrance, sometimes even till our locks are wet with the dew of the night, that so His kingdom may indeed come to and us, and his will be done unto the exceeding joy and peace of our souls.

When, through the quickening, illuminating power of the Holy Spirit, this glorious end is prominently in view, and when by watchfulness unto prayer we are in mercy preserved from quenching or grieving this blessed Spirit our Lord and Saviour, how He condescends to us to help, to guide, and to bless us! How He gives at times brokenness and meltings of heart—the acceptable sacrifices to Him! How He bindeth up the wounds and carrieth the crows of his afflicted, tribulated, chastened children! How He enables to renew covenants of love and espousal with Him, and to give to Him as the God of all comfort, the physician of inappreciable value! How He brings these, at favored seasons, into his conquering house, where His banner over him is love!

While the process by which any one becomes a living Christian, an humble disciple of Christ, is the self-reducing, baptizing, transmuting power of His Spirit manifested and obeyed as the light of life in the secret of the heart, how consoling is the reflection that this is not only an all-sufficient and omnipotent, but no less an omnipresent Leader and Teacher, Comforter and Guide into all Truth! Then! the exceeding loving-kindness and tender mercy of Him who inhabiteth eternally, who while He dwells in the high and holy place, dwells also with him or with her that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the hearts of the contrite ones. Let all then put on fresh courage; deny self in every thing that brings dryness over our spirits; count nothing too near or too dear to part with for the Saviour's sake; and thus press unto the ever enduring fulness of joy that is at God's right hand.

The subjoined selection is from a letter, sweet and refreshing, of Isaac Pennington's: "The Shepherd of Israel casteth not off his sheep [at once] because of their wanderings, because of their backslidings, because of their infirmities, because of their diseases, nay, not because of their hardness; but pursues them with his love, findeth them out, visiteth with his correcting hand according to their need, smiteth with his sword, and melteth in his love, until he hath made them tender and pliable, and then he pours in the fresh oil of salvation and sweetly healeth them.

O my friends and brethren in the pure life! be faithful to the Lord in returning him all the incomes of his Spirit; follow on in every wing of his love, while any of the virtues are upon your spirits. Walk with him all

the day long, and wait for him all the night season. And, in case of erring from him, or sinning grievously against him, be not discouraged; for He is a God of mercies, and delighteth in pardoning and forgiving much and very often. What tender mother can be more ready to forgive and embrace the child, that appears broken and afflicted with her sore displeasure! Yea, He gives brokenness, he melteth the heart, that he may be tender towards, and embrace it in his arms of reconciliation, and in the peace of his Spirit.

O my dear companions, and fellow travellers in spirit towards the land of the living! all the motions of the life are cross to the corrupt past—*dwell in the life, draw the yoke close about your necks*, that ye may come into unity with the life, and the corrupt be worn out. Take the yoke, the cross, the contrariety of Jesus upon your spirits daily; that that may be worn out which hinders the unity, and so, *ye may feel your King and Saviour exalted upon his throne in your hearts*: this is your rest, peace, life, kingdom, and crown forever."

A Change of Heart.—"Bear in mind, that however kind and even amiable, any may be by nature, there must be a change of heart experienced, termed in Scripture a new birth, or new spiritual creation, through the secret operation of Divine Grace in the soul. My measure of experience disposes me to feel tenderly for those in whom this work is begun, because I am aware that it must be carried forward through humiliations and close provings and searchings of heart. Nature has her strongholds; but be not discouraged though the triumph of grace be a great work. The Divine Power is above every other power, and can complete as well as begin that which is our sanctification. I know there are times when our faith is so weak that we can scarcely read and understand the Scriptures; this is no new thing; our prayers, too, may seem unavailing, and clouds of thick darkness may appear to envelop us; but we must persevere in earnest wrestling prayer, though it may only be with sighs, and conflicts unutterable." *From a Letter of Mary Capper.*

That which is graceful to Youth.—A dutiful and affectionate attention from children to the wants and infirmities of aged and helpless parents, is enjoined by the laws of God, and indispensably required; and were any one so lost to a sense of filial obligation as to perform it with reluctance, they cannot expect the esteem of worthy people in the world, or, what is infinitely of greater moment, the favor of heaven. Condescending, respectful behavior, is also due from young persons of both sexes to their teachers; and though it be not equally obligatory with the above, a voluntary observance of it is not only pleasing to those who have the care and trouble of their education, but is ever graceful in youth, and reflects lasting credit on all in the practice of it.

The First Steps.—Young persons should scrupulously beware of the beginnings of evil, and by no means parley with temptations; their greatest security, next to the prayer to be led away from it is, perhaps in flight, and in the study to avoid all occasions of evil; for the cockatrice, which may be easily crushed in the egg, if suffered to hatch and grow up, will prove a deadly serpent, hard to be destroyed.

A Practical Absurdity.—For a man to say

he is lowly in heart, whilst he is seeking the ornaments, dignities, and show of life, is the same absurdity as for a man to say he is of a meek and forgiving spirit, whilst he is seeking and revenging quarrels.

John Wesley said when he was young he was sure of every thing; in a few years, having been mistaken a thousand times, he was not half so sure as he was before; and at that time he was hardly sure of anything but what God has revealed to man.

The Electric Telegraph—Late Improvements.

The use of the electric magnetic telegraph, as a means of rapid communication, has now become so common that the marvellousness of its results has long ceased to be a matter of wonderment. How thought is transmitted over a long stretch of wire is an unanswered problem to the majority of those who daily patronize the telegraph companies.

The main principle which lies at the bottom of all the different systems now in general use is the same as when Morse first brought out his invention—that a current of electricity, passing over an insulated wire coiled about a piece of soft iron, would make that iron magnetic, and that, upon the withdrawal of the electricity, the iron would immediately lose its magnetism. The Morse alphabet, which is nothing more than a variety of combination of dots and dashes, remains to-day as Prof. Morse devised it; not that it could not be improved, but that it has been so universally adopted that a change, even of a single letter, would be impracticable. The system remains practically as he left it, but many improvements have been made in the details.

The first magnet used on the line between Baltimore and Washington was a ponderous affair, weighing about 250 pounds. Instruments are now made to be carried in the pocket, no larger than an old-fashioned snuff-box, which were of much service during the late war.

The first marked improvement on the system was the invention of the House printing telegraph, which was subsequently much improved, and is known as the Combination instrument. This recorded its messages in print on long strips of paper which are now so familiar to telegraph customers in large cities.

The adoption of the House line by the Morse companies was followed soon after by the withdrawal of the system from general use, and for several years no printing instruments of that character have been in operation except in Boston, New York, Philadelphia and Washington. In the hands of expert operators, it is capable of doing at least one-half more business over a single circuit than a Morse instrument worked by equally skilled men, but there is no economy in its use except between points which can keep the instruments fully employed, and it is, therefore, not adapted to general use, as is the Morse instrument, which is, in comparison, inexpensive and easily kept in order. As an example of its capacity, it may be mentioned that two printing instruments, one day last week, working between this city and New York, sent and received between the hours of 8 A. M., and 5 P. M., eight hundred messages.

The most marvellous improvement of the Morse system is the invention of the duplex and quadruplex instruments. These are op-

erated the same as the original Morse instruments, but, with one wire, two or more messages may be transmitted at the same time. The announcement made a few years ago that two messages could be sent simultaneously, in opposite directions, upon one wire, was received with great incredulity by everybody; but none were more incredulous than practical telegraph men themselves. Indeed, so little was thought of the invention that the president of one of the leading companies, in his annual report, stated that, while he had examined the instrument and become satisfied of its ability to perform what was asserted, yet it was in the nature of a philosophical plaything, and was of no practical use. At the same time the instrument was doing good service on the wires of a rival corporation, and the patent was subsequently purchased by the company whose president had reported against it.

The fact of its capability was finally acquired by the operators who worked in it, but very few of them ever had more than a vague idea of how it accomplished such results. The manipulation of the key is the same as when two operators work with each other over a single wire. The invention of the quadruplex instrument, which doubled the capacity of the duplex, and increased the capacity of one wire to that of four, did not startle the electricians, who were now prepared to believe anything, and who now accept as a foregone conclusion the assertion that an instrument is now being constructed which will increase the capacity of a wire indefinitely.

The quadruplex instrument is now working on a wire of the Western Union Telegraph Co., running between New York and Baltimore, and accomplishes the following results: It affords two circuits between New York and Baltimore, one to send business continuously from Baltimore to New York and the other from New York and Baltimore. The other two circuits on this same wire (the instrument furnishes four circuits) are cut at Philadelphia, affording two circuits between this city and New York and two circuits between Philadelphia and Baltimore. Twelve operators are thus engaged upon this one wire. Simultaneously half receiving and the other half sending.

The advantages of such an instrument must be apparent to all; the delays in the transmission of business, which formerly followed a partial loss of wires by storms or floods, are now obviated by the increased use which can be made of the remaining wires, while the cost of maintenance of lines between heavy business points will not be increased by a duplication of business. The honor of the invention of this marvellous instrument is already a matter of dispute, Ediston of New York, and Prescott of Boston, two well-known telegraph men, claiming it. The patent was taken out in their names jointly, and the matter is now before the courts, though its exact status we are unable to state.—*Ledger.*

"We believe that such practices,—the appointing of those who are unfaithful in the maintenance of any of our testimonies, to offices in the conducting of the discipline—are a fruitful source of weakness in the Church, being not only opposed to the advice of the Yearly Meeting, but is an obstruction to individual progress, and a lowering of the stand-

ard of Truth in the eyes of the people.—*Ed. of British Friend, 1854.*

Selected.
"Howbeit the Most High dwelleth not in temples made with hands."—Acts vii. 48.

Not in buildings made with hands
Hath Jehovah placed his name,
In hearts contrite, his temple stands
Where through the spirit's holy flame,
True worshippers adore their Lord,
Instructed by his living Word.
But whose the heart that we may dare
Denominate a house of prayer?

Not his who but profession makes,
In whom the world still holds its sway,
Who here his consolation takes,
Unheeding Truth's more narrow way,—
That humble path of life he shuns
And blindly to destruction runs.
Then whose the heart that we may dare
Denominate a house of prayer?

Not his, who rich and full has made
Uncertain wealth his only joy,
His darling treasure soon will fade,
And prove at last a gilded toy;
His heart luxurious has grown,
The seat of sordid mammon's throne;
Then whose the heart that we may dare
Denominate a house of prayer?

Not his who rigidly pursues,
Mere forms of worship and of prayer,
But stumbles, like the outward Jews
At the true throne of David's heir,
Whose holy kingdom is within
Perfecting peace by conquering sin.
Then whose the heart that we may dare
Denominate a house of prayer?

'Tis his, the poor and contrite one,
Who feels his want, and humbly craves
The bread which comes from heaven alone,
Sustained by which, the world he braves;
Obedient to his Master's voice,
He makes the cross his only choice.
Behold the heart that we may dare
Denominate a house of prayer.

Infirmities may oft oppress,
But still the Spirit's aid is nigh,
And can a holy prayer express
In the weak language of a sigh,
So great a price the Lord hath placed
Upon a heart with meekness graced,
That such a heart we boldly dare,
Denominate a house of prayer.

THE CHRISTIAN'S WALK.

Christian! walk carefully—danger is near,
Work out the journey with trembling and fear;
Snares from without and temptation within,
Seek to entice thee again into sin.

Christian! walk humbly, exult not in pride,
All that thou hast is by Jesus supplied;
He holdeth thee up, He directeth thy ways,
To Him be the glory, to Him be the praise!

Christian! walk cheerfully—though the dark storm
Fill the bright sky with the clouds of alarm,
Soon will the clouds and the tempest be past
And thou shalt dwell safely with Jesus at last.

Christian! walk steadfastly while it is light;
Swift are approaching the shades of the night;
All that thy Master hath bidden thee do
Haste to perform, for the moments are few.

Christian! walk prayerfully—oft wilt thou fall
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory and this thy reward:
"Enter thou into the joy of thy Lord."

Never judge harshly of a repentant sinner.

From the "Log-Book of a Fisherman and Zoologist."
The Suricate.

In December, 1871, a lady who was about to leave London asked me if I would like to take charge of a "Prairie dog." It was a great pet, and she did not like to send it to the Zoological Gardens. Of course I accepted the offer. When the little animal arrived home, and I turned him down on the floor out of his cage, I at once saw that he was a "Prairie dog"—the "Prairie dog" being an American animal, like a marmot—but this was the Zenick or Suricate of Southern Africa. His mistress had named him "Jemmy," and he knew his name quite well. In general appearance Jemmy is not unlike a mongoose; he is about the size of a very large rat, and has a very pretty little head, like that of a hedgehog; his eyes are very bright, and he jerks his head about in the most knowing way possible; he was perfectly tame at once and ran about the house, up and down stairs with a quick, active, restless movement; he visited each room of the house in turn, and inquired most inquisitively into every hole and corner, especially mouse-holes, and cracked the floor. He always runs about my table at breakfast time, and invariably scrapes out sugar from the basin and the salt from the salt-cellar, with his long bear-like claws.

He has made friends with the monkeys, and have taught him to steal; and if I am not very sharp, he will drink up all the milk or upset it; his head just fits into the milk-jug. When he first arrived I thought I would give him with an egg; so I sent the page-boy Jemmy for one, which, after a few minutes' delay, brought up. I put Jemmy on the floor with the egg; he scratched it, then smelt at it with his pointed nose, and immediately bolted. I thought this very odd, as the suricates which at home are known to be great egg-eaters. A minute or two afterwards I found out the cause of the phenomenon, for on picking up the egg I found that it had been boiled before the boy brought it up; it was quite hot, and of course poor Jemmy had burnt his nose when he had attempted to crack the shell with his teeth. Jemmy soon, however, made short work of an unboiled egg which I immediately sent for for him.

In looking out of a window, he rears himself up on his hind legs, and in this attitude he looks just like a penguin, as he hangs his fore-paws down in the same position that a penguin hangs its wings. He will sit in this penguin-like fashion in the window for hours looking at the carriages and people in the street; he will also sit in front of the fire beside the fender, or at the corner of the table nearest the fire, and warm his stomach. When he has been running about much, he warms himself first and then goes into his cage and have a nap. He sleeps with his head between his hind legs, and looks like a round ball of fur.

When he is running he keeps up an incessant little cry, which reminds one much of a match being scratched on a box for ignition; he can also, when alarmed, utter a sharp bark. The lady who gave him to me said that a bark of a dog would kill him, as a dog barked in the street and he went over the top of the stairs down another flight, and was nearly killed. Strange to say, in less than two days after he came to me, he made friends first with the cat, and afterwards with the dogs, and he now seeks them out him-

the bottom of the house. The first two the dogs ran away from Jemmy, but when they curl up on the mat together, Jemmy finding that the fur of the dogs' long coats keeps him warm.

One day I caught Master Jemmy sitting on his haunches, staring very intently at the old parrot, and I firmly believe that he would have nipped the parrot's head off, if he could have had his own way. This bird, however, she is a wonderful talker, and has held her own against any carnivorous pet for some years; and I rather think Master Jemmy has had a taste of her powerful beak. At all events, the bird and Jemmy seem to be very good friends now. The greatest treat Jemmy can have is a live mouse. Mice are now getting scarce in the house. When a mouse is let out of the trap Jemmy has him in a moment, and kills him instantly by a nip of his sharp teeth, and then he works and eats him up, skin, bones, and all, just as one eats a fried sprat or a roast pork. He examines the mouse-trap several times in a day. At first he used to scratch at the traps, and "throw" them; now he only lifts at them and passes on. In his own country I expect his especial business is to eat small rodents and the eggs of birds that lay on the ground. His claws are admirably adapted for scratching, and doubtless he digs mice out of their holes. Jemmy, for his size, must have a large brain, for he is most intelligent,—much more so than a mongoose, or other creatures of the kind.

One day John brought Jemmy up to me decidedly ill. He spun round and round on the floor like a mad thing. "Poor little fellow," I said, "what's the matter?" So I cursed him, and he only grunted his gratitude. I had up all the servants and took evidence. It appeared that Jemmy had gone out into the garden—a London garden—out of the open window. I saw my neighbor's gardener working, and at once thought he had struck him. On inquiry, the man (who was very civil) assured us that he had never struck Jemmy at all; but, as he was digging the ground, Jemmy followed him, and had eaten seven large lob worms right off one after the other. Enough to make anybody ill, I thought; so I brought my professional knowledge to bear and Jemmy was himself again, in spite of the "Diet of Worms."

I am sorry to say, however, that, since the above was written, little Jemmy is dead, and I am more sorry he died in great pain. I found that the cause of death was a ball of cotton-wool in his stomach.

"Spent some time in retirement, in which my mind was instructed in the remembrance of the blessed experience of the holy apostle, when he could say, 'I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' This is a state which all ought to labor after, but which requires great abasement and watchfulness to attain to. May it become more my experience; then will the Lord's wisdom, power and strength be more fully revealed, and He will become my joy and salvation."—J. Pemberton.

For "The Friend."

William Penn.

(Continued from page 38.)

"In replying to Dr. John Collenges, some years after the publication of 'The Sandy Foundation Shaken,' who had at that time brought forward exceptions to its doctrines, William Penn again explicitly asserts his full belief in the proper divinity of, and atonement made by Christ: and in the doctrine of justification as held by Friends at that time and ever since. 'I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things were made that are made, in the heavens above or the earth beneath, or the waters under the earth: that He is as omnipotent, so, omniscient and omnipresent, therefore God.' And in regard to the atonement and justification, he thus writes, 'He that would not have me mistaken, on purpose to render his charge against me just, whether it be so or no, may see in my apology for 'The Sandy Foundation Shaken,' that I otherwise meant than I am characterized. In short, I say, both as to this and the other point of justification, that Jesus Christ was a sacrifice for sin, that He was set forth to be a propitiation for the sins of the whole world; to declare God's righteousness, for the remission of sins that are passed, &c.; to all that repented and had faith in His Son. Therein the love of God appeared, that He declared his good-will thereby to be reconciled; Christ bearing away the sins that are passed, as the scape-goat did of old; not excluding inward work; for till that is begun, none can be benefitted; though it is not the work, but God's free love that remits and blots out of which the death of Christ, and his sacrificing himself was a most certain declaration and confirmation. In short, that declared remission, to all who believe and obey, for the sins that are past; which is the first part of Christ's work (as it is a King's to pardon a traitor before he advances him,) and hitherto the acquittance imputes a righteousness—inasmuch as men, on true repentance are imputed as clean of guilt as if they had never sinned—and thus far are justified—but the completion of this by the working out of sin inherent, must be by the Power and Spirit of Christ in the heart, destroying the old man and his deeds, and bringing in the new, and everlasting righteousness. So that which I wrote against, is such doctrine as extended Christ's death and obedience, not to the first, but to the second part of justification; not the pacifying of conscience as to past sin; but to complete salvation without cleansing and purging from all filthiness of flesh and spirit, by the internal operation of his holy power and Spirit.'

"Notwithstanding Wm. Penn is thus clear and explicit in correcting the misunderstanding of his Christian faith, to which some of his expressions in 'The Sandy Foundation Shaken' had given rise, and in his full avowal of his belief in the Deity of Christ, and the atonement made by Him for the sins of mankind; as also in the doctrine of justification by faith in Him; yet those who are anxious to represent Friends as Socinians, or as denying the atonement of Christ, are still so unjust to his unequivocal and widely published opinions on these points, and so ungenerous to his character and memory, as well as untruthful in their representation of Friends, as to claim him as authority for their disbelief in these fundamental doctrines.

"Though he had addressed a communication to Lord Arlington, Secretary of State—on whose warrant he was committed to the Tower—in which he denied the charges brought against him, so far as he had been able to ascertain them; declaring they were the result of ignorance and malice, and requesting that he might have an audience with the King, in order to hear the accusation of his enemies, and have an opportunity to defend himself; or if he could not have access to the King, then to be brought, with his accusers face to face, before him, the Secretary of State; it was disregarded, nor was the rigor of his confinement abated. 'Innocency with her Open Face,' had, however, produced a change of public feeling towards him; and his father, who could not but respect the consistent firmness and Christian endurance of his son, and who had himself been passing through a severe ordeal from the machinations of his enemies in the House of Commons, visited him in his dungeon, and began to use the influence he continued to hold with the Duke of York and the King, on his behalf. Whether at his instance or not is not known, but Arlington, though declining to give audience to William Penn himself, sent the King's Chaplain, Stillingfleet, to have an interview with him, and ascertain what concessions he would be willing to make to the offended hierarchy. Their conversation appears to have been conducted in a friendly spirit and manner: the Chaplain holding up the brilliant future that would be realized by Penn, if he would recant some of his opinions; and dwelling on the favorable disposition of the Duke of York and the King, towards him. William told him, 'The Tower is the worst argument in the world,' and that nothing could induce him to violate his conscientious convictions; so there seemed nothing gained. But suddenly and unexpectedly an order came from the King for his release, and he left the gloomy confines of his prison-house without making any concession, or accepting a pardon. The discharge was believed to have been the work of the Duke of York, and William ever cherished a grateful feeling towards him for this generous act."

In the year 1670 Friends in England underwent great persecution and suffering on account of their religious principles. The law against Dissenters that had just expired, had failed in its object, and it was therefore determined to try another method which enlisted the cupidity of the depraved class as informers, and used the almost unrestrained functions of officials clothed with absolute power to impoverish and harass those who met together for Divine worship in a way differing from the "Church of England," in the hope of rendering such unable to live in their native country. Accordingly a third "Act to prevent and suppress seditious conventicles," was passed by Parliament, and received the royal assent in the Fourth month, 1670.

Persecution now ran riot; and the power being by design placed in the hands of the most profligate and debased, rapine, havoc and impoverishment were spread over the nation by the graceless informers, abetted by a venal magistracy, eager to share in the plunder.

"But the storm, biting and incessant as it was, was no more effective in deterring Friends from assembling for the purpose of

How ready is that man to go
Whom God has never sent,
Very deliberate and slow
The chosen instrument.

worshipping their Almighty Father in heaven, than that which had been raised under the former 'Conventicle Act.' Grievously spoiled and cruelly abused as they were, they knew their enemies could truthfully allege nothing against them but that which concerned the law of their God; and in the sincerity of their hearts, they made their appeal unto Him, with full confidence that He would extend his fatherly, protecting care over them, would cause the wrath of man to bring Him praise, and, when He saw it was enough, would restrain the remainder of wrath, and limit the rage and cruelty of their merciless tormentors. Deprived of the use of their meeting houses, they assembled as near to them as they could get; and beaten, bruised, imprisoned and fined, as many of each company were almost sure to be, the next meeting-day found others at the same place, engaged in the performance of the same indispensable duty; ready to encounter, with meekness and patience, the wrath of their persecutors, and to suffer for the maintenance of their rights as men, and their obligation as Christians.

"Their treatment in London, bad as it was, was thought to be less severe, than in many other parts of the kingdom. Yet in that city, it was a common occurrence for those who attended their meetings for worship, to be beaten with the muskets of the foot soldiers, and the sabres of the dragoons, until the blood ran down upon the ground; women, sometimes young maidens, were maltreated in the most shameful manner.

"On the 14th of the Eighth month, 1670, William Penn and William Mead, were taken from the meeting held in the street, as near to Grace-church meeting house as they could get; the former being engaged in ministry at the time. They were brought to trial on the 1st of the Ninth month, before the Mayor—Samuel Starling,—the Recorder—John Howell,—several Aldermen and the Sheriffs. Wm. Mead had formerly been a Captain in the Commonwealth's army, but having embraced the truths of the Gospel as held by Friends, he of course gave up all connection with military life, and is mentioned in the indictment, as a linen-draper, in London; though it is probable he resided most of his time in Essex, where he had a considerable landed estate. He afterwards married a daughter of Margaret Fell.

"The indictment charged that they, with other persons, to the number of three hundred, with force and arms, unlawfully and tumultuously assembled together on the 15th day of August, 1670, and the said William Penn, by agreement made beforehand with William Mead, preached and spoke to the assembly; by reason whereof, a great concourse and tumult of people continued a long time in the street, in contempt of the King and his law, to the great disturbance of his peace, and to the terror of many of his liege people and subjects.

"The character of the trial might be judged by the first incident that occurred. Being brought before the Court on the 3rd of the Ninth month, an officer took off their hats on their entrance; whereupon the Mayor angrily ordered him to put them on again; which being done, the Recorder fined them forty marks apiece, for alleged contempt of Court, by appearing before it with their hats on. This trial has become celebrated, not only on account of the ability with which William

Penn—then in his twenty-sixth year—defended his cause, and sustained the inalienable rights of Englishmen, but for the inflexible firmness of the jury in maintaining their own rights; and adhering to their conscientious convictions; notwithstanding the iniquitous determination of the Court, to enforce its own will, to convict and punish the prisoners at the bar, and to oblige the jury to become their tools for that purpose."

(To be continued.)

For "The Friend."

Silence, a Power.

There is a proverb, "Speech is silver, silence is golden." I was somewhat instructed in reading recently, ex-Secretary McCulloch's reminiscences of the late Andrew Johnson, wherein he states, that the ex-President, as a chief Magistrate, had one fault of a very grave kind!—"an irresistible propensity to make speeches," and adds, "*He never comprehended the power of silence.*" Here is a sentiment from a statesman, which I think, many members, even of our religious Society, might ponder upon with profit. The power of silence! how more eloquent than words. I fear that, as a people, we are losing that introversion of spirit which characterised Friends of former times, and are becoming somewhat different,—creaturely active, if I may so speak,—dwelling in the outer court, and knowing too little of the inner life, hid with Christ in God.

The command of holy writ, "Keep silence before me, O islands, and let the people renew their strength," seems, in some places, to be almost wholly disregarded; many think that unless they hear words in our meetings they are not paid for attending them; which bespeaks but a dwarfish state in religious growth, and shows great ignorance of our profession, and of the principles of Truth.

Solomon says, "There is a time to speak and a time to keep silence," and how often, in our assemblies, have we felt a solemnity too sweet to be disturbed by vocal sound; and where all of human utterance seemed harsh unto the ear. There may be such a thing as "*lifeless silence*," an absence of spiritual communion with our holy Head; but we would all, I think, do well to observe the injunction of the apostle, "Study to be quiet, and to do thy own business."

Selected.

Letter from Mary Capper to a Relative.

Third month 4th, 1836.

The secret language and aspiration of my heart is, O! that our youth, entering the field of faith and of responsibility, O! that they may be kept from the strange disputations of this day. But why think it strange? Look at the history of mankind from the fall of Adam; disobedience has marked every succeeding generation; subtle device, or open rebellion, has drawn aside thousands, and continues in various ways to allure and deceive the children of men. The natural, uncontrolled, active mind delights in doing something that shall appear goodly; yea, can make sacrifices in its own will and way, and is gratified in self-complacency, and it may be applause; yea, in external acts of religious worship. My long life and observation, tossed and sifted as I have been, have given me a measure of experience in the delusions of self. O! how different, how widely different from the lowly,

humble waiting at the feet of Jesus, the highest Teacher, as with our mouths in the due feeling our impotency, our own blindness. Here is subjugation indeed, bearing the cross. Ah! my dear, say not in thine heart, "Who shall show us any good?" who shall ascend, or who shall descend, to bring our best Teacher? Believe me, He is nigh the living Word! writing the new covenant on the tablet of thy heart. Believe and obthis, and thou wilt be led gently along, thou canst bear it. When we are faithful the little, the way is made for farther manifestations of the Divine will concerning us. Avoid speculations, and vainly exercising thyself in things too high for thee. If I know anything of true peace, it is in simple, childlike obedience to the still, small voice of the Good Shepherd, who instructs the lambs as sheep of his fold; a stranger's voice they will not know nor follow.

This gracious enduring mercy was the Guide of my youth, turning my steps into the narrow way; and it is the stay and staff of my old age; and never did I more fully appreciate what I believe to be the genuine principles of the Society to which I am conscientiously united, than at this day.

Sacrifices not a few have been called for, but not one which is not doubly repaid by sweet peace. Not one painful accusation permitted to trouble me; thankfulness and cheerfulness clothing my spirit, in the midst of great reduction of bodily strength.

Though I know not the heart of a parent, I feel much for the rising generation; if there was not faith in an over-ruling Power, our poor thoughts might trouble, if not overwhelm us; for what a shifting day is this, among professors of religion! our own little favoritism not exempt. There seems a prevailing mania, a strife of words and of strange voices, but the Good Shepherd knoweth His own sheep, and they follow Him.

Frivolous Reading.—Frivolous reading will produce its effect in much less time than books of solid instruction; for the imagination is touched sooner than the understanding; and its effects are more rapid as they are more pernicious.—H. More.

Selected.

1812. 5th mo. 18th. The Yearly Meeting of Ministers and Elders, (London,) was larger than for some years past; and it was consolatory to see the aged standing firm in the Heavenly Master's cause. A very precious feeling of solemnity was graciously spread over us.

19th. S. Grellet prayed very impressively for an increase of true judgment, and the spirit of right discernment among us; and that each might be found keeping their ranks in righteousness. A desire was afterwards tenderly expressed that nothing among us might prove a stumbling block to the simple and honest-hearted; but that our whole conduct, conversation, and dealing among men, might manifest a consistent, self-denying life, as followers of the crucified Lord, and as waymarks to the flock.—From a Memoir of Mary Capper.

Self-Denial.—Value greatly, and exercise as often as possible, small efforts of self-denial. By little and little the mulberry leaf becomes satin, and none can understand, prior to experience, the amazing power of small efforts constantly and steadily repeated.—Kelty.

THE FRIEND.

NINTH MONTH 25, 1875.

To believe that "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him, neither can know them because they are spiritually discerned," implies the admission that the intellectual powers, however developed and cultivated, never availingly receive nor comprehend the gospel of salvation, without a supernatural enlightenment and influence. To apprehend it will also be admitted by all to give credence to the declaration of our Lord, that "God is a Spirit, and they that worship him, must worship him in spirit and in truth," that the only acceptable worship that man can offer to his almighty Creator, is that which is brought forth in the soul by the immediate operation of that measure of the Holy Spirit, which is given to every one to guide into all truth necessary for him to know.

"The Father seeketh such to worship him;" it is man's duty as well as his high privilege, thus to render the tribute of adoration, thanksgiving and praise, according to the will of Him to whom it is offered. No other worship can be acceptable to the great I Am, who searcheth the heart and trieth the reins of the children of men, and sheweth unto man his thoughts.

Notwithstanding this inevitable deduction from these passages of holy writ, and the corresponding testimony of the inspeaking of Divine Grace in the hearts of true believers, the proneness of man in the fall, to ape self-renunciation and obedience to the transforming power of the cross of Christ, has betrayed him into substituting for this true worship, something of his own contriving; the outward observance, some specious act, which he can perform in his own will, his own way and his own time; presuming that he can make it pleasing in the Divine sight, without attempting to know that preparation of the heart is the answer of the tongue which are of the Lord. Many go into the observance of these outward rites and forms, many engage in teaching, praying and singing as modes of worshiping, and while admitting in general terms the necessity of the guidance and aid of the Holy Spirit to give life and virtue to their "services," satisfy themselves with supposing, that that guidance and aid will be somehow extended, without there being any necessity for their waiting to feel them immediately revealed in themselves, making them sensible of the kind of offering required at the altar, and supplying the ability to make it. How many, not only among other religious professors, but alas! in our own Society, are, for example if not by precept, imbuing the minds of those who come under their influence with this serious delusion.

It is therefore of vital importance for the general enjoyment in the visible church, of the fullness of the blessing of the gospel of Christ, that the origin and nature of that pure spiritual worship for which the Father seeketh, should be maintained, not only in theory, but by corresponding practice, by all who believe in them; and that an unpromising testimony be borne against all idol-worship however specious the form in which it may be clothed.

True silent waiting upon the invisible but all-seeing Searcher of hearts, is irksome and opposed to the natural will and wisdom of man, ever inclining him to self-dependence, and to resist whatever may wound his self-esteem. He is more ready to respond to appeals to his outward senses, and more disposed to indulge in sights, sounds and other impressions which gratify his natural tastes and feelings, than to have his deeds, his thoughts and motives made manifest to himself, by that Light which will not deceive, and be thus prepared to approach his omniscient Creator in the humility of a sincere supplicant, and to worship him in spirit and in truth. But whatever may be the "exercises" in a religious assembly, every one must experience the qualification for and the act of worship in himself: no one can perform the duty or enjoy this privilege for another. It is therefore needful for each one silently to watch and wait upon the gift of Divine Grace in himself, in order to know an offering prepared which the great High Priest of our profession will present before the throne of his Father. Not that silence is in itself worship; but it is the proper condition for being withdrawn from outward objects or distracting thoughts, and awaiting preparation for that solemn engagement, and for its right performance; unless vocal expression is called for, under the immediate inspiration of the glorified Head of the Church, whether in prayer, preaching or giving of thanks.

These views of silent waiting upon God, whether in private retirement or in meetings for worship, have been a striking characteristic of Friends since their rise. They have always maintained that as there is nothing more plain, nothing more free from ambiguity than the declarations of Christ, "The kingdom of heaven is within you," and "Without me ye can do nothing," so all religious performances, whether in meeting or out of meeting, to receive Divine sanction and blessing, must be entered on and continued under the immediate inspiration of Christ, as He manifests himself to the soul. Hence, while they consider it an incumbent duty on all who are not necessarily hindered therefrom, to meet at regular times with one accord in one place for public worship, and that each one should reverently seek to offer spiritual worship in the heart, which is the temple of the Holy Ghost, they have borne a consistent testimony against any stated or prescribed service, whether preaching, praying, or singing; and for more than two hundred years, although at times and in some of their religious meetings, there may have been the form of godliness without the power, and preaching or praying may have been practised without Divine authority or life, yet it has been reserved to the present time, for members to rise up, who, departing from the original faith of the Society, have introduced scripture reading and singing into meetings for worship, under a plea of interesting and instructing all parts of the audience; towards whom it would appear they entertain an opinion similar to that of the Egyptian taskmasters when they said to the Israelites, "Ye are idle, ye are idle; therefore ye say let us go and do sacrifice to the Lord."

It is not necessary, at the present time, to enter into defence of the principles or practices of Friends on this fundamental point in divine worship. They are satisfied that like

their other testimonies, it is in accordance with the precepts and injunctions laid down in the New Testament, of which they have obtained a correct understanding, through the illumination of the same Spirit that dictated the Scriptures. So essential is the maintenance of this vital principle and corresponding practice to the very existence of the Society, that it is difficult to see, if this innovation is persisted in, though under the transparent veil of religious freedom or duty, how Friends can countenance it by assembling with those who adopt it, or escape bearing testimony, that such have gone out from them because they are not of them. Temporizing is not a characteristic of the disciple of Christ, though christian love and charity should always clothe his spirit towards those who conscientiously differ from him. Compromise of principle will ever tend to dimness of vision in him who is betrayed into it, and never advance the cause of Christ. If the members of the Society relax in bearing the testimonies of the Gospel committed to them by the Head of the Church, He will not permit those testimonies to fall to the ground; but will bring others in, whom He will prepare and commission to uphold and advocate them in all their fulness and spirituality, while those who might have ministered in the inner court of the temple will be cast out.

We commend the substance and spirit of the following extract from an address by one who has long since been called from works to rewards, to the serious attention of our readers: "Although great degeneracy has overspread the Society, and presents a discouraging aspect, yet it is no time to relax in our efforts, but under the guidance and help of our blessed Lord and Master, we should warn and persuade the unfaithful to return to their first love, and labor to strengthen our young Friends in yielding to the requisitions of Truth; that walking consistently with our holy profession, they may become fellow-helpers in the Lord, to build up the waste places of Zion. Our individual responsibility is great; and however unfaithful the multitude may be, it will not release us from the obligation to discharge our duty. Nor do we know how far our influence may extend in deterring others from forsaking the Truth, or in drawing the young and rising generation to enlist under the banner of the Prince of Peace."

SUMMARY OF EVENTS.

FOREIGN.—The cattle disease is said to be on the increase in England, but the animals attacked by it generally recover.

More commercial failures are announced. One of a London merchant with liabilities to the amount of \$500,000, and another in Glasgow with liabilities of half that sum.

The Mark Lane Express says: "There has been little change in the wheat markets generally, which with the new produce have been only moderately supplied—the best quality mostly maintaining its previous value, while the inferior has tended downward." Another authority states that the number of acres in wheat this year was considerably smaller than in 1860, when the population was four millions less than it now is. The estimated deficiency to be supplied from abroad is from ninety to one hundred millions of bushels.

The number of miles of railway in Great Britain has been more than doubled since 1854. At that time there were 8053 miles open for traffic; last year there were 16,449 miles. The capital paid up has increased in the same time from \$1,430,438,970 in 1854, to \$3,049,479,655 in 1874. The receipts from traffic have risen from about \$100,000,000 in 1854, to \$285,000,000 last year.

The Richmond iron works comprising 26 furnaces

and rolling mills, and employing 300 hands, has suspended. The concern is insolvent.

London, 9th mo. 20th.—Consols 94 7-16. U. S. sixes, 1865, 106½.

Liverpool.—Middlings cotton, 7d. a 75-16d.

Disastrous inundations have occurred in the Department of Lozere, France, accompanied with great loss of life and property.

About 24,000,000 francs have been subscribed for the relief of sufferers by previous inundations in the south of France.

A Paris dispatch says that Thiers and Gambetta have agreed upon a common programme.

Three thousand Carlists have crossed the French frontier. They will be disarmed and interned.

In Spain the Papal Nuncio has claimed the fulfilment of the old concordat, which abolishes religious toleration, requires the suppression of heresy, and commits the charge of education to the Church. As the monarchy has a Liberal Cabinet this demand is construed as a threat to transfer the Papal influence to the Carlists in case of refusal. A Reuter telegram from Rome says the Nuncio at Madrid has received instructions to leave his post if the Spanish Cabinet's decision with regard to his circular be of an aggressive character, or such as to compromise the Holy See.

Don Carlos reviewed the forces of General Dorregary at Elizondo. He delivered a speech in which he told the soldiers to follow him trustfully until they hoisted the flag on the walls of Madrid.

A Constantinople dispatch of the 15th says: The latest official advices from Herzegovina are satisfactory. The insurgents now appear willing to negotiate with the Consuls. There have been no offensive movements for several days. The latest encounters terminated in favor of the Turks. The emigrating families are beginning to return.

A London dispatch says: The Daily Telegraph publishes a special telegram from Vienna, in which it is said that Montenegro has definitely informed the insurgent leaders that she cannot make war against the Porte.

The Times in a leading article this morning says it understands that Russia will attempt to arrange a conference representing the signatories of the treaty of 1856, with the object of influencing the Porte regarding the future government of the Slavonic provinces.

In response to an appeal from the Prince of Montenegro, the Austrian government has sent a staff of surgeons to attend to the large number of wounded insurgents who have been brought into Montenegrin territory, and the Governor of Dalmatia has been instructed to forward supplies of food for 30,000 refugees now in Montenegro in great distress and destitution.

The latest advices received at Constantinople state that the consuls of Austria, Germany and Italy, despair of bringing about negotiations between the Bosnian insurgents and the Turkish commissioner. The other consuls whose task lies in Herzegovina, were still hopeful.

The insurrection is said to be spreading in western Bosnia, and is still active in some parts of Herzegovina.

A fire occurred at Paderborn, Prussia, the 12th inst. by which about three hundred families were rendered homeless.

Many persons, both men and women, have recently been indicted in Russia for participation in a Socialistic movement. The Procureur-General, in the indictment, says that Socialism is rapidly spreading throughout the empire. The most ardent propagandists of the movement belong to the upper classes. Among the indicted are retired officers, professors, justices of the peace, officials of all grades, and several ladies of high family. He says the Socialists only await the opportunity, such as a foreign war, to organize a revolution at home and put into practice their extravagant ideas. A Berlin special to the London Daily Telegraph, states that the trial of the persons accused of participating in the revolutionary propaganda in Russia, has been postponed until 1876.

In Japan the Post-office Department is organized and managed like that of the United States. During 1874, the revenues were \$352,244, and the expenses \$502,190; the number of newspapers sent through the mail in that year was 2,629,648, and the number of ordinary letters was 16,728,025. There are 3,244 post-offices in Japan.

UNITED STATES.—The cotton crop of the U. States, for the year ending 9th mo. 1st, 1875, is estimated by the New Orleans National Cotton Exchange at 3,827,845 bales of 460 pounds each, of which 2,674,443 were exported to foreign ports, and 1,200,473 were taken by home spinners, including 126,550 bales for consumption in the South.

The new census of Charleston, S. C., shows a total population of 56,540 viz: 24,528 white and 32,012 colored. In 1870 it had 48,956 inhabitants. In five years the colored increase was 5811, and the white 1773.

The Collector of the Port at Sitka, Alaska, reports to the Treasury Department that a very valuable silver mine has been discovered in Alaska, but that Canadians have established a colony near the mine asserting that it is upon British territory.

The note circulation of this country is now about 764 millions of dollars. That of the Bank of England, on the 7th of last month, was £28,464,786, other banks in England, Scotland and Ireland, £17,115,997: Total, £45,580,783, or in dollars say \$227,993,915. The amount of specie in the banks of Great Britain and Ireland was £35,110,876.

The interments in Philadelphia last week numbered 323, including 136 children under two years. This city, according to official statistics, contained in the early part of the year, 145,001 houses, of which 135,343 were dwellings. There were 171,992 registered voters, and 103,631 pupils in the free public schools. There were 650 miles of paved streets, and 375 miles of sewers, 628 miles of water mains, and 612 miles of gas mains.

At the recent election in California 61,525 votes were given for Irwin, the Democratic candidate for Governor, 30,922 for Phelps, Republican, and 29,630 for Bidwell, Independent: Total 122,077.

The Markets, &c.—The following were the quotations on the 20th inst. *New York*.—American gold, 117. U. S. sixes, 1881, 123½; do. 1862, 118½. Superfine flour, \$5.10 a \$5.50; State extra, \$5.65 a \$6.05; finer brands, \$6.50 a \$9.25. No. 2 Chicago spring wheat, \$1.21½; No. 2 Milwaukee, \$1.25; White Michigan, \$1.38. State barley, \$1.25 a \$1.27. Rye, 90 cts. Western mixed corn, 72 a 73 cts. *Philadelphia*.—Middling cotton, 14 a 14½ cts. for uplands and New Orleans. Superfine flour, \$4.50 a \$5.00; extras, \$5 a \$5.50; finer brands, \$6 a \$8.00. Old red wheat, \$1.40 a \$1.44; amber, \$1.45 a \$1.46. Rye, 90 a 92 cts. Yellow corn, 74 a 75 cts. Oats, 40 a 53 cts. Clover-seed, 12 a 14 cts. Timothy, \$3 a \$3.20. About 3800 beef cattle sold at 7½ a 7¾ cts. per lb. gross for extra, 8 cts. for a few choice; 6 a 7 cts., for fair to good, and 4 a 5½ cts. for common. Sheep, 4½ a 6 cts. per lb. gross, and hogs \$12.50 a \$14.00 per 100 lb. net. Receipts, 9000 of the former, and 5000 of the latter. *Chicago*.—Spring extra flour, \$5.75 a \$6.00. No. 1 spring wheat, \$1.14; No. 2 do., \$1.07½; No. 3 do., 95 cts. No. 2 mixed corn, 57 cts. No. 2 oats, 35½ cts. Barley, \$1.07. Rye, 75 cts. Lard, 13½ cts. *Baltimore*.—No. 2 western amber wheat, \$1.40; No. 2 western red, \$1.37 a \$1.38; Maryland amber, \$1.45 a \$1.50. Southern white corn, 80 a 81 cts.; yellow, 71 a 73 cts.; western mixed, 70 cts. Oats, 43 a 49 cts. *St. Louis*.—No. 2 red winter wheat, \$1.55; No. 3 do., \$1.30. No. 2 mixed corn, 56½ cts. No. 2 oats, 36½ cts. Lard, 12½ a 12¾ cts.

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Second-day Eleventh month 1st, 1875.

Parents and others intending to send pupils to the Institution will please make timely application to BENJAMIN PASSMORE, *Supt.*, (Address *Street Road P. O., Chester Co., Pa.*) or to CHARLES J. ALLEN, *Treasurer*, 304 Arch St., Philadelphia.

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FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.
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Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held at Philadelphia on Sixth-day, Tenth month 1st, at 1 P. M.

The Committees on Instruction and Admission will meet 10 A. M. of the same day.

The Visiting Committee appointed to attend the amination at the School, meet there on Second-evening, 9th mo. 27th.

For the accommodation of this Committee, conveyances will be at the Street Road Station on the 2d inst., to meet the trains that leave Philadelphia at 2 and 4.40 P. M.

SAMUEL MORRIS,

Philada., 9th mo. 21st, 1875.

Clerk

DIED, at the residence of her son-in-law, Josiah Moore, of New Garden, Pa., 15th of 6th mo. 18 ELIZABETH, widow of Eli Woodward, of Bradford Chester Co., Pa., in the 87th year of her age. This dear Friend was firmly attached to the doctrines held by our early Friends, and was exemplary in life. In conversation, often dropping a word of encouragement to those around her. She was mostly confined to the house for several years, and much of the time in her chamber. She appeared as one waiting for Master's coming; often saying that she believed her parture would be suddenly: which proved to be true; but death had lost its terrors, and we believe has been gathered as a shock of corn fully ripe.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.